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ABSTRACT

The purpose of this comparative study was to determine to what degree the politically correct term, "African American" is being used in library literature and African American literature. Other terms examined were "Black," "Afro-American," "multicultural," and "cultural diversity." In addition, the accessibility of literature was examined through an analysis of the Library of Congress Subject Headings. A sample of eight journals from 1984 to 1993 was used. The titles of articles were examined from four categories: (1) general library literature, (2) academic library literature, (3) general Afro-American literature, and (4) academic Afro-American literature. It was determined that the term, "African American" was the second most frequently used term among the racial references studied; "Black" was the most frequently used term in both the library literature and African American literature. In the library literature, "African American" was used less frequently in academic journals than in journals intended for a general audience; in the African-American literature, the term, "African American" was used more in academic journals than in journals for a general audience. Analysis of the 1980 and 1990 Library of Congress Subject Headings, revealed that the term, "African American" is cross-referenced to "Afro-American." The concepts of multiculturism and cultural diversity were addressed more in academic journals than in general ones. In Appendix A, 20 tables present information; Appendix B provides the content analysis form. (Contains 25 references.) (AEF)

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ED 390 401

"African American": the Use of This Term in Library Literature and African American Literature

A Master's Paper submitted to the Kent State University
School of Library and Information Science in partial
fulfillment of the requirements for the degree
Master of Library and Information Science

by

Cynthia Lynn Thompson

March 1994

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ABSTRACT

In the United States, the term *African American* is presently being brought into use. In the twentieth century alone, African Americans have gone through five racial reference changes. Other trends in existence today are multiculturalism and cultural diversity, including within the library community.

The purpose of this comparative study was to determine what degree the politically correct term, *African American*, was being used in library literature and African American literature. Other terms examined were *Black*, *Afro-American*, *multicultural*, and *cultural diversity*. Also, the accessibility of literature was examined through an analysis of the Library of Congress Subject Headings (LCSH). The last purpose of this study was to provide a study which will hopefully lead to further research.

The methodology used for the study was content analysis. A sample of eight journals from 1984 to 1993 were used. The titles of articles were examined from four categories according to Katz': general library literature, academic library literature, general Afro-American literature and academic Afro-American. It was determined that the term *African American* is being used to a much smaller degree in library literature than in African American literature indicating a lack of awareness or respect. In the LCSH, the term *African American* is cross-referenced to *Afro-American* in both the 1980 and 1990 edition of the LCSH showing the term's usage before 1988. This study should stimulate more library articles concerning the African American community.

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CHAPTER 1

INTRODUCTION

In the United States, the term *African American* (*terms examined are italicized, except when referring to people or a concept, i.e. cultural diversity*) is presently being brought into use and is considered a politically correct term. It is endorsed and used by Jesse Jackson and many other African American leaders (Smith 1992). Instead of the phrase Black History Month, some posters are currently promoting the use of African American History Month. In speeches this author has heard, the term *African American* is being used by both African Americans as well as Caucasians. African American youth are especially promoting this term's usage (Smith 1992).

Use of the term, *African American*, is often seen as a sign of respect for the race. This term's usage is equivalent to the use of terms such as Italian American, Polish American, and Irish American. These other terms describe Americans with descendants from a certain country (Italy, Poland, Ireland), while *African American* refers to Americans from a particular continent, Africa, which shows the loss of national identity experienced by those people brought from various African nations and the effect on their descendants.

This loss of identity is also evident because in the twentieth

century, African Americans have been referred to by various other terms such as *Colored*, *Negro*, *Black* and *Afro-American*. These terms were used in the past, and, depending on the generation and personal preference of the individual user, are still being used today (Smith 1992). As with today's youth and their promotion of the racial reference *African American*, the youth of past generations promoted the use of a particular racial reference to African Americans of their era. For example, the youth of the late 1960s encouraged the use of the term *Black*.

Other trends in existence today are multiculturalism and cultural diversity. Instead of addressing the needs and concerns of the individual race, in multiculturalism, African Americans are being thrust together with Hispanic Americans, Native Americans, Asian Americans and persons from other countries (Smith 1993). Because multiculturalism is so loosely defined, it could include those people of the dominant race who are also of a certain culture (Smith 1993).

In the library community, cultural diversity is being promoted. The Association of Research Libraries (ARL), along with academic libraries, are especially promoting cultural diversity (Chadley 1992). However, the individual needs of the cultures are, again, not being addressed.

STUDY JUSTIFICATION

It was of interest to this researcher to determine what degree this term, *African American*, is being used in library journal literature and African American journal literature. Other terms examined were *Black*, *Afro-American*, *multicultural* and *cultural diversity*. Thus, the purpose of this comparative study was to examine the library journal literature to see if it used the politically correct term, *African American*, or the racial references *Black* or *Afro-American*. Secondly, the accessibility of literature was examined through an analysis of both former and current Library of Congress subject headings. Also, this study explored the degree to which multiculturalism and cultural diversity is being promoted in African American journal literature. The last purpose for this research was to provide a comparative study which will hopefully lead to further research.

LIMITATIONS

There were three limitations imposed on this research. First, a maximum number of eight journals were reviewed and analyzed. The second limitation was that only journals were examined, and books or other forms of media such as videos were excluded. The third limitation was the unit reviewed, article titles, instead of abstracts or complete articles.

CHAPTER 2

LITERATURE REVIEW

The literature review began with a CD-ROM search of Library and Information Science Abstracts, ERIC, and Dissertation Abstracts. This proved to be non-productive concerning the use of the term, *African American*. Library Literature provided a few articles concerned with cultural diversity and the ARL. However, a CD-ROM search of the Social Sciences Index was conducted and supplied several excellent citations. The bibliographies of these references included useful citations. Additionally, while collecting data, three useful articles were discovered.

African Americans have gone through many racial name changes, from *Colored* to *Negro* to *Black*, and presently to *African American*. In the mid-nineteenth century, the common term used to refer to African Americans by Whites was *Colored*. However, *Colored* was being used by African Americans during the early nineteenth century. The term *Colored* was thought by some African Americans to be too inclusive because, in addition to mulattoes, *Colored* could mean Native Americans, Indian Americans, Hispanic Americans, or Chinese Americans (Smith 1992; Woodson 1971).

The next term used to refer to African Americans was *Negro*, which began to be used in the late nineteenth century, during the Civil War era. This reference, *Negro*, was initiated with pride by

African American leaders of the period such as W. E. B. DuBois and Booker T. Washington (Smith 1992).

Negro was used by Civil War freedmen to indicate racial pride and progression, whereas *Colored* was often associated with slavery. However, pre-Civil War freedmen preferred to be called *Colored*. Unfortunately, reasons for these different racial reference preferences among pre- and post-Civil War freedmen were not discussed. During the post-Civil War era, many African American organizations changed their names by replacing the word *Colored* with *Negro*. Some organizations did not change, such as the National Association for the Advancement of Colored People (NAACP) (Smith 1992).

Another issue was the capitalization of the term *Negro*. The absence of capitalization of this term by writers demonstrated disrespect, insensitivity, or unawareness. Since all other nationalities were capitalized, such as French and Chinese, it was thought that the reference to African Americans, *Negro*, should also be given the respect of capitalization. By the 1950s, *Negro* was the most commonly used term (Smith 1992).

In the February 1971 Negro History Bulletin, an editorial by Carter G. Woodson discussed the changes in references to African Americans. He explained that the evolution of race or nationality names began as nicknames or accidents, and became accepted as correct through their constant usage (Woodson 1971). The evolution of the term *Negro* has a long history starting in Europe with the Spanish and Portuguese, because in their language, the color black

is "negro". This term was used during the African slave trade. "The word *'Negro'* is mainly a sociological word and has little relation to biology" (Woodson 1971, p. 29).

The term, *Negro*, was to help Caucasians respect the Negroid race as well as establish racial self-respect among African Americans (Smith 1992). The fact that *Negro* commands more respect than *Black* is also evident by the preference of Marcus Garvey and the early Black Nationalists for African Americans to be called *Negro* (Fairchild 1985). However, attitudes by African Americans eventually changed because negative connotations of the term emerged. *Negro* was regarded as too closely related to the derogatory term, nigger (Smith 1992).

The next term under consideration, *Black*, came into use during the Civil Rights Movement of the late 1950s. As with the change from *Colored* to *Negro*, the change from *Negro* to *Black* was perceived as coming from African Americans who possessed racial pride and awareness. Those preferring *Black* were the young and the militant African American groups such as the Black Panthers, while those preferring *Negro* were the older African American generations (Smith 1992).

Civil rights activist, Stokely Carmichael, as well as other members of the Black Social Movement, preferred the term *Black* because of negative connotations associated with the terms *Negro* and *Colored*. Being Black was seen as a race to be proud of, as is evident by the phrase "Black pride". The Black Social Movement arose because of the large involvement of the Black Student

Movement in the 1960s. The term, *Black*, was dominant in the 1970s and continued into the 1980s (Jewell 1985). The radical connotation of the term *Black* was eventually lost as the usage of the word increased (Smith 1992).

A problem with the use of the term *Black* was its negative image in literature. The color black is often regarded as evil in literary works including the Bible. However, the opposite is true of the color white. In literature and religion, this color is identified with purity and goodness. The name change to *Black* was viewed as a positive step among African Americans, but had a negative connotation among Caucasians; hence, the racial attitude depended on the racial group (Longshore 1979). Additionally, neither term, *Black* or *White*, accurately describes the actual race or color (Woodson 1971). Finally, being called *Black* caused African Americans to separate from the American culture, thus making their request for civil rights appear invalid among the dominant race (Jewell 1985).

Another issue, in addition to the image of the term *Black*, is capitalization. References to Blacks are not always given the respect of proper nouns by capitalization. For example, these references were not capitalized throughout the Lacayo and Newsweek articles. The scholarly African American journals made a conscious effort not to make this mistake.

Another term associated with Blacks during the 1960s and 1970s was *Afro-American*. One reason the term, *Afro-American*, lost popularity among the African American community was because of its

association with the Afro hairstyle. Its brevity, *Afro-American* instead of *African American*, is inconsistent with other nationalities such as Polish American, Irish American or Jewish American. These other nationalities were unabbreviated, such as Pol-American and Jew-American (Newsweek 1989).

The term *African American* was in use during the early nineteenth century, and is again coming into use. In December of 1988, the National Urban Coalition, with the support of Jesse Jackson, asked that *African American* replace the racial reference *Black* (Jewell 1971; Smith 1992). The 1989 Oxford English Dictionary did not include the term *African American*, but did define *colored*, *Black*, *Afro-*, and *Negro*, which indicated that the exclusion of the term from such an authoritative dictionary may have been due to a lack of cultural information or awareness. However, when the Smith article was published in 1992, the frequent use of the term *African American* had not yet been established.

The term, *African American*, is said to bring about cultural awareness. Not only should African Americans know about their history in the United States, they should know about African history as well. However, African Americans are culturally considered Americans, not Africans. The word American in the term *African American* parallels with White ethnic groups such as Polish American and Irish American. One objection to this interpretation is Africa is not a culture or nation, but several cultures and nations (Woodson 1971).

There are several reasons why *African American* is the most

appropriate term to use. First, this term is automatically capitalized because the first word, *African*, designates an origin, which is usually capitalized. Also, the use of the term would give a global connection for African Americans, and as a result, command respect from Caucasians (Fairchild 1985).

The literature cites that name changes among races usually occur in the hopes that a positive attitudinal change will develop between the race's members and the rest of society. In addition, the attitude appropriate to be acquired within the race is one of self-pride and self-esteem. Jewish Americans, Hispanic Americans and Chinese Americans all have gone through these name changes (Smith 1992). The terminology used to refer to African Americans has also gone through several changes since Africans were brought to America (Fairchild 1985).

One way to determine how Caucasians relate and react to racial reference terminology is through the scientific method. White undergraduate students were surveyed in order to examine the behavioral characteristics they assigned to the terms *Black*, *Negro,* and *Afro-American*. The theory was that favorable descriptions would be assigned to *Afro-American*, *Negro*, and lastly *Black*, in that order. The reverse would be true of negative characteristics, *Black*, *Negro,* then *Afro-American*. Although the differences were slight, the investigation supported the hypothesis (Fairchild 1985).

Results from national surveys are used as an indicator of popular preference to racial reference terminology. Through the

use of a computerized polling system, it is possible to track changes in racial terminology. "Surveys attempt neither to lead nor lag behind popular usage but to remain current with it." (Smith 1992, p. 502).

Multiculturalism can include not just minorities, but those in the majority also. This term, *multiculturalism*, encompasses everyone and every culture. The problem is that "The vague rubric 'multiculturalism' will not advance the interests of African Americans unless it brings us new and committed allies. This seems unlikely" (Smith 1993, p. 75).

Although only briefly mentioned among the literature, the use of the term *minority* is not to be ignored. Not only does this term combine all non-Caucasian people into one category, it also places those in the category of a *minority* into an inferior or "minor" position. Regardless of a person's ethnic origin, such a designation can result in a loss of dignity and self-worth (Fairchild 1985).

The Association of Research Libraries (ARL) is directing its resources towards cultural diversity in research and academic libraries (Chadley 1992). This effort addresses library patrons and staff members who are either African Americans, Hispanic Americans, Native Americans, or Asian Americans. African Americans represent 12 percent of the population, but are only 8 percent of all librarians. Although collection development is discussed concerning cultural diversity, recruitment into the profession is the ARL's main concern.

The problem relevant to this paper is the use of the term *Negroes* compared with *Afro-American* and *Black*. In the 1970s, *Negro* had taken on a negative connotation. Because of the continued use of *Negroes* as a subject heading, Black Caucus members of the American Library Association (BCALA) perceived that Library of Congress members may have held a derogatory attitude towards them (Clack 1989).

In part with the efforts by BCALA members, *Afro-Americans*, referring to Americans of African descent, is currently the official Library of Congress Subject Heading (LCSH). The term *African Americans* is cross referenced to *Afro-Americans*. *Black*, in the LCSH, is in reference to Blacks of other nations, especially African nations (Clack 1989).

With the official change of the subject heading *Negroes* to *Afro-American* and *Black* in 1976, much work was then required to change subject heading throughout card catalogs nationwide. This would mean much cataloging time, effort and money. To avoid additional expense, some libraries only used these new subject headings for new books. This caused a division of identical subjects in the collection and card catalog, thus leading to *see also* references. Although this decision saved the library time and money, it inconvenienced patrons because of the multiple effort needed to access both African and African American subject materials (Clack 1989).

With the age of the online catalog and the use of Boolean logic, it became easier to search two of these subject headings at

once. For example, using NOTIS, a search strategy can be written **k=(negro?.su. or Afro-American?.su.) and sports**. This search would access all subject headings with these terms and the word *sports* when it appeared anywhere in the bibliographic record.

There are some disparities in subject headings concerning African Americans. The subdivision *moral and social conditions* was only applied to *Negroes*. In all other occurrences it is simply *social conditions*. The solution would be to drop *Moral and* from the subheading. Another issue is that *Negro Librarian* is an official subject heading, while *Caucasian Librarian* is not. The subject heading *Negroes as businessmen* implies that the occurrence of African American businessmen "is somehow, odd, uncommon or unfitting for 'Negroes' to engage in" (Berman 1993, p. 49). Several solutions to this negative implication is to change the subject heading to read *Negro businessmen*, or to use the present subject heading, *Afro-American businessmen*. Other examples of such peculiarities in the subject headings are also provided (Berman 1993).

DEFINITION OF TERMS

For the purpose of this research, ***library literature*** was *interpreted* as journal articles concerning library and information science issues. ***African American literature*** was defined as journal articles published in African American journals. ***Freedman***, referred to in the literature review, means "a person who has been freed from slavery" (Random House 1992).

Random House Webster's Electronic Dictionary provides definitions for all the racial references discussed in this study except for *multicultural* and *cultural diversity*. ***Colored*** has three definitions pertaining to the Negroid race. Two of these are "2. often offensive. belonging wholly or in part to a race other than the white, esp. to the black race" and "3. often offensive. pertaining to the black race."

Negro had two definitions, also. First, ***Negro*** as an adjective was defined as "1. of, designating, or characteristic of one of the traditional racial divisions of humankind, generally marked by brown to black skin, dark eyes, and woolly or crisp hair and including esp. the indigenous peoples of sub-Saharan Africa." ***Negro*** as a noun is defined as "2. a member of the peoples traditionally classified as the Negro race."

The term ***black*** was defined as an adjective and a noun. The adjective definition was "3. (sometimes cap.) pertaining or

belonging to any of the various populations having dark skin pigmentation, specifically the dark-skinned peoples of Africa, Oceania, and Australia." The noun definition was "4. a member of any of various dark-skinned people, esp. those of Africa, Oceania, and Australia." At the end of this definition there was a usage statement:

> USAGE. BLACK, COLORED, and NEGRO have all been used to describe or name the dark-skinned African peoples or their descendants. COLORED, now somewhat old-fashioned, is often offensive. In the late 1950s BLACK began to replace NEGRO and is still the most widely used and accepted term. Common as both adjective and noun, BLACK is usu. not capitalized except in proper names or titles (Black Muslim; Black English). By the close of the 1980s AFRICAN-AMERICAN, urged by leaders in the American black community, had begun to supplant BLACK in both print and speech, esp. as a term of self-reference.

Of all the definitions, ***Black*** was the only term in which a usage statement was provided, and the other terms referred back to this one.

In this electronic dictionary, ***Afro-American*** was defined as simply "African-American." Lastly, ***African-American*** was defined as "a black American of African descent."

Caucasian was considered both a noun and an adjective. The noun, ***Caucasian***, was defined as "4. a person having Caucasian physical characteristics" or "5. a native or inhabitant of the Caucasus region." The adjective, ***Caucasian***, was defined as "1. of, designating, or characteristic of one of the traditional racial divisions of humankind, marked by fair to dark skin, straight to curly hair, and light to very dark eyes and orig. inhabiting Europe, parts of North Africa, W Asia, and India." Two other

definitions of ***Caucasian*** as a adjective were also given.

For the purpose of this paper, ***multicultural*** and ***cultural diversity*** were synonymously defined as people of difference cultures. ***Minority*** however was defined as "a group differing esp. in race, religion, or ethnic background, from the majority of a population" (Random House 1992).

Chapter 3

Methodology

Research Method Employed

The methodology used for this study was content analysis. Content analysis is "any technique for making inferences by systematically and objectively identifying specified characteristics of messages" (Holsti, 1969, p. 601). Sampling in content analysis usually requires three phases: a source sample, dates sample and unit sample (Kidd 1986). Four categories of journals were compared in order to assess the usage of the terms referring to African Americans during the past ten years, 1984 through 1993.

Terms under consideration were *African American*, *Black*, *Afro-American*, *multiculturalism*, and *cultural diversity*. The number of times these terms appeared in article titles taken from the title page was examined. News item titles were examined if included in the title page, but book review titles were not analyzed. Thus, the sources sampled were journals, dates sampled were 1984-1993, and the unit sampled was the titles taken from title pages. One researcher was responsible for coding objectively and systematically to ensure reliability and to control observer bias (Kidd, 1986). The statistical methods of examination used were frequency distribution, measures of central tendency, and

proportion and ratio.

Subjects

The journals used for this study were American Libraries and Library Journal; Journal of Academic Librarianship and Library Quarterly; Crisis and Ebony; Journal of Black Studies and Black Scholar. This random sample consisted of two titles from the following categories: general library periodicals, and academic library periodicals; general Afro American journals, and academic Afro American journals, as assigned by Katz for general and academic audiences (Katz 1992).

Library Journal is published once a month during January, July, August, and December, but is issued bi-weekly during all other months. A total of one hundred and ninety-eight issues of Library Journal were examined. American Libraries is issued eleven times per year, with July and August being combined. One hundred and nine issues of American Libraries were analyzed. The Journal of Academic Librarianship is published six times a year, and this researcher examined sixty issues. Lastly, Library Quarterly is, as the title indicates, published four times per year, and forty issues were analyzed for this study.

Crisis publishes ten issues per year, two of which are published between June and September. A total of ninety-five issues of Crisis were examined. One-hundred and nineteen issues of the monthly magazine Ebony were analyzed for this study. This

researcher examined forty issues of the quarterly Journal of Black Studies. Black Scholar had various frequencies of publications over the past ten years. Although this journal was issued every other month during 1984, it has been published irregularly since 1988. In the summer of 1990, Black Scholar, went from monthly to quarterly publications. However, several issues are still combined, making it an irregular publication. A total of forty-two issues of Black Scholar were analyzed. These eight journals were found in the holdings from the Cleveland State University Library, the Kent State University Library, and the Cleveland Public Library.

CHAPTER 4

RESULTS

Of the terms *African American*, *Black*, *Afro-American*, *multicultural*, and *cultural diversity*, found in American Libraries, approximately 76 percent used the reference, *Black*. Since 1989, approximately 12 percent for each of the terms *African American* and *multicultural* occurred. *Afro-American* and *cultural diversity* were not found in any of the American Libraries titles from 1984 to 1993. The total number of these terms found was seventeen (see tables 1 and 2).

Black was found most frequently in Library Journal, approximately 43 percent. The terms *African American* and *multicultural* were found equally in Library Journal, 28.57 percent for each term. *African American* appeared only in 1990 and 1992. *Afro-American* and *cultural diversity* did not appear at all between 1984 and 1993 (see tables 3 and 4).

While having two occurrences of each of the terms *African American* and *multiculturalism*, both general library journals had no appearance of the words *Afro-American* and *cultural diversity* . The term *Black* appeared thirteen times in American Libraries, and only three times in Library Journal over the same ten year period (see tables 3 and 4).

Of the academic periodicals, the Journal of Academic

Librarianship did not have any titles from 1984 to 1993 with the words *African American*, *Black*, or *Afro-American* in them. There was one article containing the word *multicultural,* and one with the word *cultural diversity*. Of the terms examined, a total of only two occurrences resulted (see tables 5 and 6).

In Library Quarterly, the term *Black* appeared three times, and the term *Afro-American* appeared four times. *Afro-American* occurred in the years 1986 and 1988. The terms *African American*, *multicultural*, and *cultural diversity* did not appear in any of the issues between 1984 and 1993 (see tables 7 and 8).

The results from the examination of the academic library periodicals were varied. During the past ten years, multiculturalism and cultural diversity were addressed twice between two journals, while the use of the term *African American* was not used in neither journal. In Library Quarterly, the term *Afro-American* was used more often than the term *Black,* which is very unusual for this time period (see tables 7 and 8).

In the magazine, Ebony, the phrase *African American* occurred seventeen times between the years 1989 and 1993; *Black* appeared four hundred and fifty-six times; and *Afro-American* occurred twice, in the years 1984 and 1986. The terms *multicultural* and *cultural diversity* did not appear at all. *Black* occurred 96 percent of the time. *African American* appeared about 3.5 percent of the time (see tables 9 and 10).

The magazine, Crisis, had a total of one hundred and thirteen occurrences of these terms. Of the total number, the term *Black*

occurred one hundred times; *African American* occurred twelve times, and *Afro-American* appeared once. The terms *multicultural* and *cultural diversity* did not appear at all. *Black* was used by the majority of writers; the use of the term *African American* did not occur before 1989 (see tables 11 and 12).

In these general Afro-American journals, a similar phenomena occurred: although there were occurrences of the term *African American*, *Black* is the predominantly used term. Compared with the general library periodicals, there were no occurrences of the terms *multiculturalism* or *cultural diversity*.

In Black Scholar, the terms searched for totalled one hundred and eight occurrences. *Black* appeared about 82 percent of the time, or eighty-nine times, while after 1989, *African American* appeared 12 percent of the time, or thirteen times. *Afro-American* and *multicultural* occurred an equal number of times, three times each. Lastly, the term *cultural diversity* did not appear at all. Unlike the general Afro-American journals, the concept of multiculturalism was found in titles of this academic Afro-American journal (see tables 13 and 14).

The Journal of Black Studies contained a total of one hundred and forty-two of the title words searched. Of the terms searched, *African American* appeared twenty-seven times, once in 1984, and once in 1985, before the declaration of the National Urban Coalition. Other occurrences of this term were found from 1988 to 1993. Of the eight journals examined for this study, the greatest percentage of the term African American, 19 percent, occurred in

this journal. As with the African American periodicals, the title word *Black* appeared the majority of the time at one hundred and eleven, while *Afro-American* appeared only four times. *Multicultural* and *cultural diversity* did not appear at all (see tables 15 and 16).

Between 1984 and 1993, the total number of occurrences of the terms divided by journal category and audience was: five hundred and eighty-eight for the general Afro-American, two hundred and fifty for the academic Afro-American, twenty-four for the general library and nine for the academic library. The total number of occurrences between 1984 and 1993 of each term in all journals was *African American*-- seventy-three times, *Black*-- seven hundred and seventy-five times, *Afro-American*-- fourteen times, *multicultural*-- eight times, and *cultural diversity*-- once (see table 17). The total number of terms found in all journals during the past ten years was eight hundred and seventy-one (see table 17 and 18). Of the terms searched, eight hundred and thirty-eight appeared in Afro-American journals and thirty-three appeared in library journals (see table 18). Results of tables 17 and 18 are also illustrated by pie charts.

The measures of central tendency used for this analysis of terms are mean and median (see tables 19 and 20). The mean is "the arithmetic average" (Kidder 1986, p. 515). Of the eight journals examined between 1984 and 1993, the terms *African American* occurred an average of 18.25 times; *Black* appeared an average of 198.75 times; *Afro-American* an average of 3.5 times; *multicultural* an

average of 2.0 times; and *cultural diversity* an average of .25 times. Compared with *African American*, the term *Black* was used most often.

The means of journal categories using these terms are a 117.6 average for general Afro-American, an average of 50.0 for the academic Afro-American, an average of 4.8 for the general library, and an average of 1.8 in academic library journals (Katz 1992). The median is "the middle score separating the upper half of the cases from the lower half" (Kidder 1986, p. 515). Medians of the terms used are as follows: *African American* 16.5, *Black* 103, *Afro-American* 3.5, *multicultural* 2.0 and *cultural diversity* 0.0. For the terms *African American*, *Black*, and *Afro-American*, the Afro-American journals were on the upper half of the cases. Concerning the terms *multicultural* and *cultural diversity*, the library journals were also on the upper half.

The median of the journal categories were tabulated also. The median of the general Afro-American is three; of the academic Afro-American is seven; of the general library is four, and of the academic library is one.

CHAPTER 5

CONCLUSION

It was determined through this content analysis that the term *African American* was not the most frequently used racial reference for African Americans. *African American* is however the second most frequently used term among the racial references studied. It is basically a new term and its usage is politically correct. It's use is often seen as a sign of respect for African Americans and not using is it is considered a sign of intentional disrespect, insensitivity or lack of awareness. *Black* was by far the most frequently used term in both the library literature and African American literature. It's usage is well established unlike the term *African American* therefore accounting for the high utilization.

In the library literature, the term *African American* was least used in journals for an academic audience than for a general audience. This seems unusual to this researcher because academic journal authors are stereotyped as more enlightened than the writers for the general library audience, and are expected to use the politically correct term. However, the fact that there were fewer articles addressing African Americans in academic journals is a significant factor possibly explaining the decreased statistics. Most of the references in the general library literature occurred

around February, because it is traditionally Black History Month.

In the African American literature the term *African American* is used a greater percentage of times compared with the library literature. This was expected because of the target audience. In this case, however, the literature meant for academia did use the term more frequently than the library literature as expected. The Afro-American journals geared towards the general audience used the term *Black* a greater percentage of times than the term *African American*. This was expected because of the political connection associated with the term *African American*. The writings for the more educated readers use the politically correct term a greater number of times.

Concerning access to literature, the analysis of the 1980 and 1990 Library of Congress Subject Headings showed that the term *African American* was cross-referenced to *Afro-American* in both editions. This was surprising since the term appeared almost ten years before the declaration of the National Urban Coalition. But as evidenced in the literature review, the term was used as early as the nineteenth century.

As far as the concepts of multiculturalism and cultural diversity were concerned, the academic library writers addressed these more than the writers for the general library audience. The academic library world is addressing African Americans together with other cultures under cultural diversity. Therefore, the individuality of the African American culture is lost in multiculturalism or cultural diversity. The Afro-American

journals were not concerned with multiculturalism except to denounce it.

The last purpose of this research was to generate more research. This study could be easily expanded with less stringent limitations. Additionally, I hope it will generate more library literature concerning the African American community by either African American or Caucasian writers.

Appendix A -- Tables

Table 1.--Number of Occurrences in American Libraries of select terms, by year

AMERICAN LIBRARIES						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	0	0	0	0	0
1985	0	2	0	0	0	2
1986	0	2	0	0	0	2
1987	0	2	0	0	0	2
1988	0	1	0	0	0	1
1989	1	0	0	2	0	3
1990	0	0	0	0	0	0
1991	0	1	0	0	0	1
1992	1	2	0	0	0	3
1993	0	3	0	0	0	3
SUM	2	13	0	2	0	17

Table 2.--Frequency of select terms in American Libraries, in last ten years

1984 - 1993 AMERICAN LIBRARIES			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	2	2/17= 0.1176	11.76%
Black	13	13/17= 0.7648	76.48%
Afro-American	0	0.00	0.00%
Multicultural	2	2/17= 0.1176	11.76%
Cultural Diversity	0	0.00	0.00%
TOTAL	17	1.00	100.00%

Table 3.--Number of Occurrences in Library Journal of select terms, by year

LIBRARY JOURNAL						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	0	0	0	0	0
1985	0	0	0	0	0	0
1986	0	0	0	0	0	0
1987	0	0	0	0	0	0
1988	0	3	0	0	0	3
1989	0	0	0	0	0	0
1990	1	0	0	1	0	2
1991	0	0	0	0	0	0
1992	1	0	0	0	0	1
1993	0	0	0	1	0	1
SUM	2	3	0	2	0	7

Table 4.--Frequency of select terms in Library Journal, in last ten years

1984 - 1994 LIBRARY JOURNAL			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	2	2/7= 0.2857	28.57%
Black	3	3/7= 0.4286	42.86%
Afro-American	0	0.00	0.00%
Multicultural	2	2/7= 0.2857	28.57%
Cultural Diversity	0	0.00	0.00%
TOTAL	7	1.00	100.00%

Table 5.--Number of Occurrences in Journal of Academic Librarianship of select terms, by year

JOURNAL OF ACADEMIC LIBRARIANSHIP						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	0	0	0	0	0
1985	0	0	0	0	0	0
1986	0	0	0	0	0	0
1987	0	0	0	0	0	0
1988	0	0	0	0	0	0
1989	0	0	0	0	0	0
1990	0	0	0	0	0	0
1991	0	0	0	0	1	1
1992	0	0	0	1	0	1
1993	0	0	0	0	0	0
SUM	0	0	0	1	1	2

Table 6.--Frequency of select terms in Journal of Academic Librarianship, in last ten years

1984 - 1993 JOURNAL OF ACADEMIC LIBRARIANSHIP			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	0	0.00	0.00%
Black	0	0.00	0.00%
Afro-American	0	0.00	0.00%
Multicultural	1	1/2= 0.50	50.00%
Cultural Diversity	1	1/2= 0.50	50.00%
TOTAL	2	1.00	100.00%

Table 7.--Number of Occurrences in Library Quarterly of select terms, by year

LIBRARY QUARTERLY						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	1	0	0	0	1
1985	0	0	0	0	0	0
1986	0	0	1	0	0	1
1987	0	0	0	0	0	0
1988	0	0	3	0	0	3
1989	0	1	0	0	0	1
1990	0	1	0	0	0	1
1991	0	0	0	0	0	0
1992	0	0	0	0	0	0
1993	0	0	0	0	0	0
SUM	0	3	4	0	0	7

Table 8.--Frequency of select terms in Library Quarterly, in last ten years

1984 - 1993 LIBRARY QUARTERLY			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	0	0.00	0.00%
Black	3	3/7= 0.4286	42.86%
Afro-American	4	4/7= 0.5714	57.14%
Multicultural	0	0.00	0.00%
Cultural Diversity	0	0.00	0.00%
TOTAL	7	1.00	100.00%

Table 9.--Number of Occurrences in Ebony of select terms, by year

EBONY						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	58	1	0	0	59
1985	0	38	0	0	0	38
1986	0	40	1	0	0	41
1987	0	39	0	0	0	39
1988	0	43	0	0	0	43
1989	3	42	0	0	0	45
1990	0	43	0	0	0	43
1991	5	51	0	0	0	56
1992	6	62	0	0	0	68
1993	3	40	0	0	0	43
SUM	17	456	2	0	0	475

Table 10.--Frequency of select terms in Ebony, in last ten years

1984 - 1993 EBONY			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	17	17/475= 0.0358	3.58%
Black	456	456/475= 0.96	96.00%
Afro-American	2	2/475= 0.0042	.42%
Multicultural	0	0.00	0.00%
Cultural Diversity	0	0.00	0.00%
TOTAL	475	1.00	100.00%

Table 11.--Number of Occurrences in Crisis of select terms, by year

CRISIS						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	14	0	0	0	14
1985	0	7	0	0	0	7
1986	0	9	0	0	0	9
1987	0	8	0	0	0	8
1988	0	9	0	0	0	9
1989	0	6	0	0	0	6
1990	1	9	0	0	0	10
1991	2	17	0	0	0	19
1992	9	10	1	0	0	20
1993	0	11	0	0	0	11
SUM	12	100	1	0	0	113

Table 12.--Frequency of select terms in Crisis, in last ten years

1984 - 1993 CRISIS			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	12	12/113= 0.1062	10.62%
Black	100	100/113= 0.8850	88.50%
Afro-American	1	1/113= 0.0088	0.88%
Multicultural	0	0.00	0.00%
Cultural Diversity	0	0.00	0.00%
TOTAL	113	1.00	100.00%

Table 13.--Number of Occurrences in Black Scholar of select terms, by year

BLACK SCHOLAR						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	0	8	0	0	0	8
1985	0	18	0	0	0	18
1986	0	19	1	0	0	20
1987	0	9	0	0	0	9
1988	0	12	1	0	0	13
1989	0	3	0	0	0	3
1-5/ 1990	3	6	0	0	0	9
S90-F'91	3	4	0	0	0	7
W91-F92	5	8	1	1	0	15
1993	2	2	0	2	0	6
SUM	13	89	3	3	0	108

Table 14.--Frequency of select terms in Black Scholar, in last ten years

1984 - 1993 BLACK SCHOLAR			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	13	13/108 = 0.1203703	12.03703%
Black	89	89/108 = 0.824074	82.4074%
Afro-American	3	3/108 = 0.00277777	0.277777%
Multicultural	3	3/108 = 0.00277777	0.277777%
Cultural Diversity	0	0.00	0.00%
TOTAL	108	1.00	100.00%

Table 15.--Number of Occurrences in Journal of Black Studies of select terms, by year

JOURNAL OF BLACK STUDIES						
YEAR	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTICULTURAL	CULTURAL DIVERSITY	SUM
1984	1	14	0	0	0	15
1985	1	11	3	0	0	15
1986	0	16	0	0	0	16
1987	0	10	0	0	0	10
1988	1	11	0	0	0	12
1989	7	8	0	0	0	15
1990	3	9	0	0	0	12
1991	4	12	1	0	0	17
1992	4	10	0	0	0	14
1993	6	10	0	0	0	16
SUM	27	111	4	0	0	142

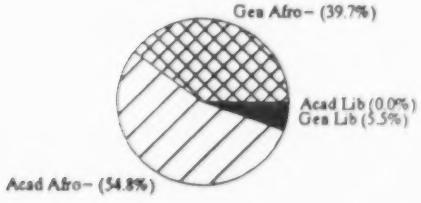
Table 16.--Frequency of select terms in Journal of Black Studies, in last ten years

1984 - 1993 JOURNAL OF BLACK STUDIES			
TERM/ PHRASE	FREQUENCY	RELATIVE FREQUENCY	PERCENTAGE FREQUENCY
African American	27	27/142= 0.1901	19.01%
Black	111	111/142= 0.7817	78.17%
Afro-American	4	4/142= 0.0282	2.82%
Multicultural	0	0.00	0.00%
Cultural Diversity	0	0.00	0.00%
TOTAL	142	1.00	100.00%

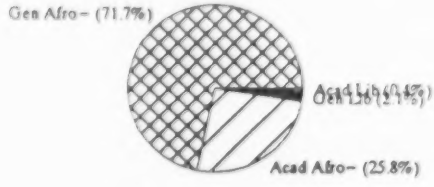
Table 17.--Total number of Occurrences between 1984 and 1993 in Katz' Journal categories of select terms, by audience

KATZ' JOURNAL CATEGORY	T E R M S					
	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTI-CULTURAL	CULTURAL DIVERSITY	SUM
General Afro-American	29	556	3	0	0	588
Academic Afro-American	40	200	7	3	0	250
General Library	4	16	0	4	0	24
Academic Library	0	3	4	1	1	9
SUM	73	775	14	8	1	871

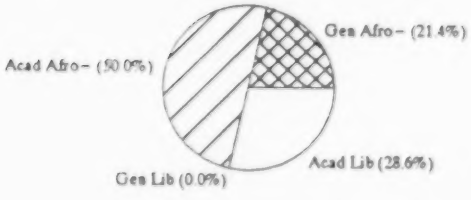
African American



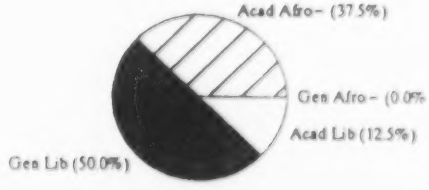
Black



Afro-American



Multicultural



Cultural Diversity

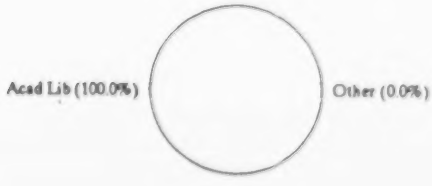


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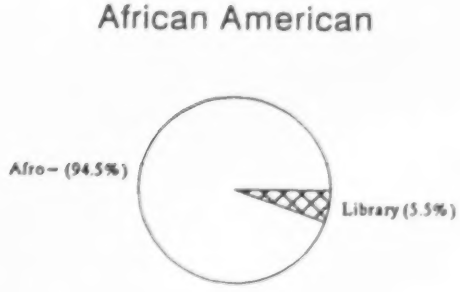
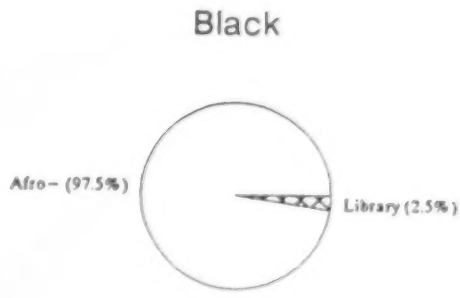
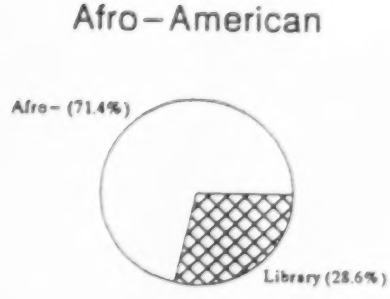
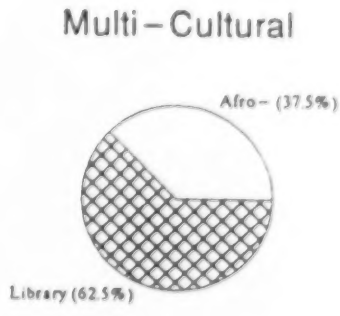
Table 18.--Total number of Occurrences between 1984 and 1993 in Katz' Journal categories of select terms

KATZ' PERIODICAL /JOURNAL CATEGORIES	T E R M S					
	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTI-CULTURAL	CULTURAL DIVERSITY	SUM
Afro-American	69	756	10	3	0	838
Library	4	19	4	5	1	33
SUM	73	775	14	8	1	871









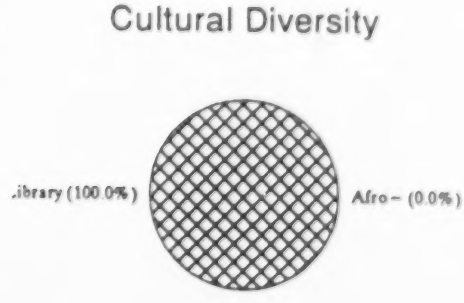


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Table 19.--Mean of Terms according to Katz' journal categories

KATZ' JOURNAL CATEGORY	T E R M S					
	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTI-CULTURAL	CULTURAL DIVERSITY	MEAN
General Afro-American	29	556	3	0	0	117.60
Academic Afro-American	40	200	7	3	0	50.00
General Library	4	16	0	4	0	4.80
Academic Library	0	3	4	1	1	1.80
MEAN	18.25	198.75	3.50	2.00	.25	

Table 20.--Median of Terms according to Katz' journal categories

KATZ' JOURNAL CATEGORY	T E R M S					
	AFRICAN AMERICAN	BLACK	AFRO-AMERICAN	MULTI-CULTURAL	CULTURAL DIVERSITY	MEDIAN
General Afro-American	29	556	3	0	0	3
Academic Afro-American	40	200	7	3	0	7
General Library	4	16	0	4	0	4
Academic Library	0	3	4	1	1	1
MEDIAN	16.5	103	3.5	2	0	

Appendix B -- Content Analysis Form

BLACK SCHOLAR					
DATE	African American	Black	Afro-American	Multicultural	Cultural Diversity
1-2/84					
3-4/84					
5-6/84					
7-8/84					
9-10/84					
11-12/84					
1-2/85					
3-4/85					
5-6/85					
7-8/85					
9-10/85					
11-12/85					
1-2/86					
3-4/86					
5-6/86					
7-8/86					
9-10/86					
11-12/86					
1-2/87					
3-4/87					
5-6/87					
7-10/87					
11-12/87					
1-2/88					
3-4/88					
5-6/88					

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